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by the following letter in her own handwriting, which I append in facsimile:

One thing in my haste was forgotten, namely, the designation of the First Church of Christ Scientist as my church. The question will be, is, asked whose church is it? We cannot say it is Mr. Herring's or the Board of Directors' church, for it surely is not. It was my church in the beginning as much as Mrs. Stetson's church is hers. We must be orderly in these things or it will lead into difficulties that you do not see but I do see them.

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First Church of Christ, Scientist, New York City, which was conceived and brought forth through the spiritual labors of myself and my devoted students, who were spiritually illumined, can never become the demonstration of others, either by seizure and occupancy, or as the result of an arbitrary exercise of authority by the Boston board of directors, in a so-called trial and excommunication, in which this board assumed the functions of judge, jury, and prosecuting attorney. On this point I quote further from your letter:

"May we say in all love, that when you have in meekness and honesty confessed and corrected the faults for which your name was dropped as a member of the Mother Church, you may rise to the concept that our revered Leader had of you when she united her name with yours in the cornerstone of this Church, and then you may begin to build on a wholly spiritual foundation, as the members of this Church are loyally, honestly and meekly striving to do."

My name was dropped by the Boston board of directors from the membership roll of The Mother Church organization, because my understanding of Christian Science, gained from Mrs. Eddy's personal instruction during more than twenty-five years of close association, did not conform to the concept of Christian Science which they held. My teaching was indeed diametrically opposed to their teaching, their understanding, and their mode of action. They declared, during this so-called trial, or "conference," that they were mortal now, but would attain to immortality at some future time; while I stood resolutely for present immortality, as Mrs. Eddy had taught me, and which she confirms on page 242 of her book, *The First Church of Christ, Scientist, and Miscellaneous*, when she replies to an inquirer who had been similarly catechized:

"You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom."

As to the written opinion of the Boston board of directors, that I was "teaching pretended Christian Science," I aver that my teaching was the very opposite of their teaching and practice, but in strict conformity with that of my Leader and Teacher, Mrs. Eddy; and I invite them, as well as yourselves, as the present board of trustees of First Church of Christ, Scientist, New York City, to search my published books, sermons and articles on Christian Science, from 1884 to date, which the directors and their adherents have endeavored to

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boycott and suppress; and I aver that in all my writings you will not find one statement that is not confirmed by the writings of Mary Baker Eddy, the Discoverer and Founder of Christian Science. My teaching is neither hidden nor obscure, but plainly set forth in print, for all to investigate and compare with that of Mrs. Eddy, and on this basis I am happy to be judged by humanity. Perhaps it is the animus of Principle publicly to enlighten the people and the Field of Christian Science, by settling the question in a court, as to the correctness of my teaching, which they have heretofore been forbidden, by my opponents, to investigate. Of this I am confident—that Truth and Love is emancipating humanity from mental slavery, and that behind the so-called material man and material universe "standeth God amid the shadows, keeping watch above His own."

The charge made against me by the Boston board of directors in their finding, to which you allude, viz., that of working against the interests of the members of the Church who were not my students, is equally false and unfounded. In a letter to me, published on page 358 of *Miscellany*, Mrs. Eddy declared:

"You are aware that animal magnetism is the opposite of divine Science, and that this opponent is the means whereby the conflict against Truth is engendered and developed. Beloved! you need to watch and pray that the enemy of good cannot separate you from your Leader and best earthly friend."

Mrs. Eddy knew that she had thoroughly taught me self-defence in Christian Science. Early in my Christian Science experience she called me to her with the following letter, which I append in facsimile:

come directly to me I must tell you something about mental practice that can not be written and involves all for time and eternity With great love to you M. B. G. EDDY Come without fail

At that time I was ignorant of the fact that I must meet the claim of envy and jealousy, which then seemed to be aroused, and whose hostile insinuations were even then being voiced through avenues at Mrs. Eddy's very side, as indicated by the following facsimile excerpts from letters which she wrote to me:

At that time I was ignorant of the fact that I must meet the claim of envy and jealousy, which then seemed to be aroused, and whose hostile insinuations were even then being voiced through avenues at Mrs. Eddy's very side, as indicated by the following facsimile excerpts from letters which she wrote to me:

The lies that are told about me or what I say of you are not worth your notice nor mine.

No student working with earth can change my true sense of Christ individual. Yes, matter what is said to me I cannot move me.

No student, no being on earth, can change my true sense of an individual. No matter what is said to me I cannot move me.

Mrs. Eddy saw that I must understand the claim of envy and jealousy in order to cope with these mental qualities; and the teaching which she has imparted to me on this subject has enabled me to meet every attack of the enemies of good, in their secret suggestions and sudden sallies, with the spiritual power of Truth and Love, against which the gates of hell cannot prevail. If the struggling Christian Scientists had been permitted to investigate my teaching upon mental self-defence in Christian Science, which is found in my book, *Reminiscences, Sermons and Correspondence*, on pages 487-489, and which volume they have been forbidden to read under penalty of excommunication, they would have escaped the pit and the fall and would be found to-day rejoicing in emancipation from mental slavery, and demonstrating the power of ever-present Truth and

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Love. I have met all the suggestions of the mental assassin, by a mental hand-to-hand encounter, until envy and jealousy have retreated before the Word of God—omnipotent Truth and Love. My books will be read by the future struggler for an immortal consciousness, and Christian Scientists will learn, that only by reflecting Truth and Love to the mental assassin, can they demonstrate the teaching of Christ Jesus and Mary Baker Eddy, in health, happiness, and immortality. Mrs. Eddy knew that I had never failed to follow her instructions as to self-defence, meeting the foe with the weapons of Truth and Love, assuring them that they were the children of God and that impersonal evil could not use them as channels, to prevent true brotherly co-operation between them and me, in the great work of establishing Christ's kingdom on earth.

The question which your present letter raises between myself and my spiritually illumined students on the one hand, and you and your adherents now in control of First Church on the other hand, as to which of us is truly building "on a wholly spiritual foundation," must be left to be determined by the progress of events; but if your concept of building spiritually, which you avow that you are "loyally, honestly and meekly striving to do," includes the erection of a structure that would shut off your neighbor's enjoyment of light and air, damage her property, violate the agreement under which she purchased her land from a former board of trustees, and that would certainly be characterized by the public as a spite wall, then I am confident that even non-Scientists can safely be trusted to form a correct judgment as to which of us is in truth building "on a wholly spiritual foundation," in obedience to Mrs. Eddy's request, and in conformity with the teaching of Christ, "Love thy neighbor as thyself."

I further quote from your letter the following:

"We believe that every Christian Scientist would rejoice to learn that you had heeded the admonition of our beloved Leader, Mary Baker Eddy, to you, as expressed in her letter of July 23rd, 1909, found on page 359 of *Miscellany*, and as follows:

"My dear student: Awake and arise from this temptation produced by animal magnetism upon yourself, allowing your students to deify you and me. Treat yourself for it and get your students to help you rise out of it. It will be your destruction if you do not do this. Answer this letter immediately.

As ever, lovingly your teacher, MARY BAKER EDDY."

The materialists have never understood her letter to me, "Awake and arise," which you quote. This letter has ever been a trumpet call to me to awake and arise to constantly higher spiritual demands. I have never shrunk from its imperative command, and have fearlessly met any temptation that animal magnetism has brought to bear upon me in the form of subtle idolatry on the part of my students. My Leader's clear spiritual perception saved me from impending destruction, or loss of my spiritual power in a dark hour, when the enemy of good was trying to separate me from her, as she was about to rise beyond my human sight. It required the spiritual vision of an Elisha to cry out as I did: "Neither height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus and in my Leader, Mary Baker Eddy."

By her letter, "Awake and arise," Mrs. Eddy meant that she desired me to follow her out of material organization, and not to let my undestroyed human love cling to my weak students, who were not ready to leave their material gods. Her clarion call, which evidenced her constant spiritual solicitude and care, broke the spell and enabled me to rise higher, freed from the leaden weight of the weak and vacillating students, whom I left to tarry awhile longer in the material senses, lulled by the stupefying beliefs of life, truth, intelligence, and substance in matter.

In venturing out into the depths, to help my students who were not ready to begin to "build," on a wholly spiritual foundation, I was in danger, which my Leader felt, and she called me to leave them alone, and be not separated from her impersonal spiritual presence. Later, had the Field of Christian Science been permitted to read my books, *Reminiscences, Sermons and Correspondence*, and *Vital Issues in Christian Science*, with Facsimile Letters of Mary Baker Eddy, including stenographic reports of the trial of sixteen of my students, they would have been enlightened as to the events of that hour; but threat of excommunication from their local church, and The Mother Church in Boston, if they were discovered with my books in their possession, as well as erroneous reports which were spread by the directors and their spokesmen, have kept them from a knowledge of the facts. My books have been boycotted and suppressed, so far as my opponents have been able to accomplish this; they have been withdrawn from public libraries and kept out of circulation, or put out

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of place in obscure portions of the shelves; they have even been burned, as I have been informed by some who afterwards repented of this act, comparable only to the burning of the Bible by ecclesiastical tyrants of the mediæval ages.

To-day, the same element in the carnal mind is at work to prevent, if this were not impossible, the understanding of my "trial," as that element which attempted aforetime to withhold the Bible from the people, before God freed them to read its sacred pages. In past years, Mrs. Eddy's works have met with similar opposition, but from this they have been delivered. The hour is coming, nay, is now at hand, when the struggler for an understanding of Christ's Christianity, or Christian Science, will also read my books without fear of punishment, and learn the truth concerning my history and my teaching of genuine Christian Science, as promulgated by Mary Baker Eddy.

In regard to the authenticity of the letters and telegrams inserted in the last pages of the volume, *Miscellany*, to one of which you have alluded, and which have been printed over the name of Mrs. Eddy, the facts were brought out in testimony during the trial now at issue between the Boston board of directors, and the trustees of the publishing society, that Mrs. Eddy did not see all her letters and telegrams, but that some of them were answered by others without her knowledge; also that the volume entitled *Miscellany* was not published during Mrs. Eddy's earthly experience, nor under her supervision, but was issued nearly three years after Mrs. Eddy had risen above material vision; also that the package of manuscript for *Miscellany* which Mrs. Eddy had prepared, sealed, and dated August 21, 1909, had passed through the hands of the Boston board of directors before publication; and they have admitted in an official report that they inserted matter other than that which Mrs. Eddy had placed in her sealed package. The burden of proof that these letters and telegrams are authentic, rests upon those officials through whose hands this package passed before publication. I have never believed one statement that has been attributed to Mrs. Eddy in *Miscellany*, which contradicts her teaching, her statements to me during more than twenty-five years, and which reverses and traduces her courageous character.

Mrs. Eddy indeed entrusted me with a "momentous move," when she sent me to New York City to "establish the Christianity of Christian Science." I shall continue to be faithful to her charge never to forsake her, as she entreated in her letter, from which I insert an excerpt below; and genuine Christian Science will never again "be lost as aforetime."

Do not allow the evil one in your midst to turn you away from me in this hour of crucifixion, or history will repeat itself, and Christian Science will once more be lost as aforetime.

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Faithfully in Christian Science,

Augusta E. Stetson.

The following article, written by a non-Scientist, Mr. R. E. Montague, Ph. D., and published in "The National Press Reporter," describes the boycotting of my books by my opponents, and also contains the Resolution of the Board of Trustees of First Church of Christ, Scientist, New York City, accepting with regret, my resignation, in 1909, which will correct erroneous press reports that I was "excommunicated" from First Church:

A MODERN INQUISITION

Our attention has recently been attracted to a newspaper article from the West, written by a local representative of the board of directors of The First Church of Christ, Scientist, Boston, Mass., which attacks a public library for placing on its shelves and circulating Mrs. Augusta E. Stetson's books, "Reminiscences, Sermons, and Correspondence" and "Vital

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Issues in Christian Science." In the same paper there appeared a reply from the librarian, which read in part:

"The library . . . furnishes material on both sides of every question, and leaves the inquirer to do his own thinking. Mrs. Stetson and her followers have just as much right to be heard as the representatives of The Mother Church.

"The library is not a propaganda for any faith or belief. It is a laboratory in which any one may work out his own solution of any question."

We have been greatly interested in the recent decision of the United States supreme court regarding the case of Loewe vs. Lawler, popularly known as the "Danbury hatters' case," in which it was ordered that triple damages for the boycott must be paid. We are gratified to learn that the court handed down the decision that "the labor organization, by practising a boycott, was guilty of a conspiracy in restraint of trade under the Sherman law." Our attention was attracted to the strange act of attempted control over libraries and efforts to boycott the above-mentioned volumes which were written by a Christian Scientist. Upon investigation we learned that the author of these books, Mrs. Augusta E. Stetson, C.S.D., is a student of Mary Baker Eddy, who had received her personal endorsement since the beginning of Mrs. Stetson's work in Christian Science. Mrs. Stetson has been a resident of New York City for twenty-seven years, a pastor and pastor emeritus of First Church of Christ, Scientist, of that city, during the same length of time, and under her pastorate a church edifice was erected at the cost of \$1,250,000 and dedicated free of debt, immediately upon its completion, as "a tribute of love and gratitude" to Mary Baker Eddy. The local membership of this church, under Mrs. Stetson's pastorate, grew to the number of eighteen hundred, while thousands throughout the world had the benefit of her preaching, healing, and instruction in Christian Science in the "New York City Christian Science Institute," of which Mrs. Stetson was and is Principal.

Our exploration of the methods that have been used in trying to suppress Mrs. Stetson's writings has been an interesting and astounding revelation of the ways and means used in this enlightened day to attempt to destroy the influence of her efforts to defend what she says she knows to be genuine Christian Science, as taught her by Mary Baker Eddy and demonstrated by Mrs. Stetson up to the present time. The men who composed the board of trustees of First Church of Christ, Scientist, New York City, during Mrs. Stetson's pastorate, are among the most prominent men of affairs in that city. These gentlemen have for years occupied leading positions in the business, legal, and literary world, and to-day command the respect of the public. Upon investigation we learn that these former trustees of Mrs. Stetson's church continue to endorse her spiritual interpretation of Mrs. Eddy's metaphysical teaching, and thousands have been aroused to a renewed study of Mrs. Eddy's teaching, since Mrs. Stetson gave to the world in her books a statement of her experience in Christian Science and the facts about the action taken by the board of directors of The Mother Church in 1909. In our search for facts we have learned that the system of the boycotting of her books is extensive. One library discussed the demand of the local Christian Science church representatives to keep Mrs. Stetson's books from the public, and decided to take the case to the committee of the state library, which immediately perceived the intention of Mrs. Stetson's oppressors in attempting to boycott her books. The authorities of the state library directed that "these volumes remain catalogued, left in their places on the shelves, and given to all who desire to read them." We find another instance where members of the local Christian Science church formed a committee which was authorized to prevent the circulation of the books by going to the library, taking out the books for two weeks, locking them up without reading them, and returning the books only to have them called for at once by another member of the committee who pursued the same course. Thus the circulation of these volumes was prevented for three months, when the librarian learned of this attempt to withhold from the public these works, and the plot was frustrated. Another librarian, speaking of the efforts made by Christian Scientists to withdraw the books from the library of which she was in charge, expresses herself in the following words:

"I am not a Christian Scientist, but I do believe in absolute justice and in granting to other people the same freedom of action which I should demand for myself. It is absolutely inexplicable to me that a man of Mr. . . . 's intelligence should presume to dictate to other people that they should or should not read. I could not for one moment lend the assistance of a great public institution to such narrowness. I shall continue to keep the books on our shelves for free distribution for such people as wish to read them."

We learn, also, that since these books, published by Messrs. G. P. Putnam's Sons, New York City, have been before the public, the members of the local churches throughout the Christian Science field have been warned against them, and have been forbidden to read or circulate them upon implied threat of dismissal from The Mother Church.

The attempt to destroy these writings of Mrs. Stetson suggests the mediæval fear of the burning of the Bible, and excessive fear of the enlightening influence of these volumes. Are the people who compose the membership of the Christian Science churches not capable of judging for themselves whether or not Mrs. Stetson's writings and teachings are according to their textbook, "Science and Health"? Mrs. Stetson has presented to the world more than 1200 pages in "Reminiscences, Sermons, and Correspondence" and 405 pages in "Vital Issues in Christian Science," of her understanding of Christian Science, as taught by Mrs. Eddy. Evidently she has no fear of condemnation from those who themselves understand what Christian Science is. To a non-Scientist, as we are, after closely examining the textbook of Christian Science, "Science and Health with Key to the Scriptures," in conjunction with Mrs. Stetson's books, there seems no deviation from the rules of absolute Christian Science as taught by Mrs. Eddy. In our careful examination we have submitted this question to persons who were, perhaps, more capable of judging metaphysical hypotheses than we, and the verdict has been—Mrs. Stetson is a strict adherent and an evident demonstrator of the teachings of Mary Baker Eddy.

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There can be but one conclusion for all thinkers in this age, viz.: people must be allowed freedom of thought, the privilege of judging and deciding for themselves on any statement. Particularly should Christian Scientists be granted this privilege in deciding a question of such vital interest to them as a knowledge of both sides of this controversy. The conspiracy against the books has been reported from librarians in various parts of the country and from Christian Scientists here and abroad. These methods appear to us to be dishonorable ecclesiastical maneuvering, and are condemned by all honest and just people. Owing to many years of association with Mrs. Eddy and her writings, together with preaching, teaching, and healing in Christian Science, it was entirely natural that Mrs. Stetson's deep religious convictions could not be shaken. It was likewise inevitable that a woman of her spiritual attainments should have the courage to defend her faith and understanding. According to our deductions, it was because Mrs. Stetson clung to her advanced knowledge of absolute Christian Science or demonstrable Truth, according to the teachings of Mrs. Eddy, that her name was dropped from the list of church membership of the Boston Church together with sixteen of her most progressive metaphysical practitioners.

In carefully reading Mrs. Stetson's books, there seems to be, on the part of those who contended against her method of applying and demonstrating Christian Science, an utter inability to understand her advanced apprehension of the "fourth dimension" of divine metaphysics. But in the asperity of her antagonists Mrs. Stetson knew no embitterment, and her unflinching adherence to what she believed and had demonstrated for so many years more than equaled the calamity, since she scientifically understood that eventually Truth would vindicate her.

It was the consensus of the world's opinion, at the time, that grievous mistakes were made, not only in the methods used by The Mother Church authorities, but also in the conclusions reached by them regarding the teachings and practices in First Church of Christ, Scientist, New York City. The trustees and members of her church in New York officially exonerated her, and eight of the nine trustees have continued with her, together with hundreds of her students, who have not been dropped from membership in The Mother Church or from First Church of Christ, Scientist, New York City, though she stands in the same position as to the spiritual facts of being for which Mrs. Stetson was dropped. These also continue to attend the church services. Doubtless these, her trustees, would not submit, without recourse to the law, to the persecution which has been inflicted upon Mrs. Stetson. The following resolution was passed by the former trustees of First Church of Christ, Scientist, New York City, on the occasion of its acceptance of Mrs. Stetson's resignation, on Nov. 24, 1909:

"Resolved, That we accept with unfeigned regret, and only at her urgent request, the resignation of Mrs. Augusta E. Stetson, C.S.D., as a member of this board of trustees."

"In her official relations, Mrs. Stetson has given us service for nearly a quarter of a century in the effort to further the Cause of Christian Science in the community. Whoever knows anything of the progress of the movement, in the period covered by these years, is aware that, so far as this branch church is concerned, she has been beyond all comparison the foremost contributor to the labors required for the results accomplished, and that the cardinal precept of her teaching and example has always been, as it is now, that of unwavering loyalty to our beloved Leader, Mary Baker Eddy, and to her teachings."

"Both from the standpoint of material achievement, as well as from that of spiritual attainment, she has left the Cause of her Christian Science in the structure, which houses this congregation, in the large body of adherents which assembles here regularly for worship, and above all in the spiritual growth of the membership of this church. But for the inspiration of her faith and the stimulus of her high and earnest purpose, none of these results would have been attained in any such measure. For ourselves, therefore, as trustees, we rejoice in the work which she has done, we are grateful in that we have been permitted to share the work with her as co-laborers, and we desire to record our recognition of the great spiritual blessings which have come to us in our official association with her."

(Signed) EDWIN F. HATFIELD, Chairman.

JOHN D. HIGGINS, Clerk.

Instead of losing prestige through the remarkable action of the Boston tribunal in dropping her name from the roll of membership of the material organization, which was an inevitable result of her spiritual advancement, Mrs. Stetson made many converts to genuine Christian Science. These have continued with her and are constantly increasing in number. In other words, she is thousands throughout the field of Christian Science who protest against the action of the board of directors as tending to rob the individual of his inalienable right of liberty of conscience. We might ask here, was this official conduct of the board based upon justice and governed by love? To us it seems the reverse of Christian Science, which declares for the reality of good and the unreality of evil. As we understand it, truth and love are the arguments used by Christian Scientists in the destruction of evil. Would the continued attempt to hold any one in error, by united effort directed to a person, be a scientific Christian Science treatment, or would it be termed, in Christian Science, mental malpractice? So it is the latter Mrs. Stetson's understanding of spiritual mental defense against malpractice has been demonstrated before the world. Some years ago Dr. Parkhurst recommended to the press that the directors should heal Mrs. Stetson by the application of love, which is claimed by Christian Scientists to be the corrective for sin and disease. This plan has evidently not been adopted by her oppressors. However, she seems to have stood the test of her faith and understanding, and we learn is actively engaged in demonstrating metaphysics, or genuine Christian Science from her higher spiritual achievements, as she follows the teachings of Mary Baker Eddy.

So far as we can judge, by thorough reading of Mrs. Stetson's published works, she has made no defense of her personality. She has stated only what occurred in that eventful experience and leaves the readers to judge of her position in regard to true Christian Science. Copies of original letters and stenographic reports contained in these volumes, together with excerpts from twenty facsimile letters written by Mrs. Eddy to Mrs. Stetson, speak for themselves.

In referring to the various attempts made upon public libraries to boycott Mrs. Stetson's books and the influence brought to bear upon the field of Christian Scientists to hide from it the facts of her expulsion from the organization, we are glad to know that the great institution of education, freedom and democracy, the public library, has no religious views, no political creed, no opinions, but is free to all who wish to become enlightened upon any subject.